WESTERN LUMINARY.

"TO DO GOOD, AND TO COMMUNICATE, FORGET NOT."

VOL. II.] LEXINGTON, KY. MAY 17, 1826. [No. 45.

TERMS OF THE

WESTERN LUMINARY.

THOMAS T. SKILLMAN,

PRINTER, EDITOR AND PROPRIETOR.

Published every Wednesday, at TWO DOLLARS per annum, in specie, in advance, or TWO DOLLARS and FIFTY CENTS at the end of the year.

No subscriber at liberty to discontinue until all arrearages are paid up.

All letters must be post paid.

THE GAMBLER.

A FACT.

I saw him, near the midnight hour, bloated and emaciated, staggering to his wretched cabin, assisted by the amiable companion of his fallen fortunes. The height of human anguish was depicted in her countenance, and her trembling limbs but feebly supported the object of her early attachment. Her plighted vows still remained sacred, notwithstanding the unworthiness of him who had received them.

How different was once his aspect in life. A professor of the religion of Jesus, he appeared to live up to his high calling. Respected because he was virtuous, he enjoyed the esteem of all. —His advice was sought with avidity, and followed with scrupulous exactness.—His home, the abode of contentment, was honoured with the presence of the pious and the good. Plenty covered his board, and peace sat on every countenance. The companion of his bosom smiled with joy, as she presided over the feast prepared for the pious stranger—and her heart beat with gratitude to God, for the many blessings with which she was surrounded. Their lovely children, the subjects of their pious parents' care and prayers, appeared to be growing up in righteousness. The husband and the father was cited as an example worthy of imitation. Honest, industrious, and frugal, he seemed to be far removed from the vices of the times—temperate and abstemious, he was thought to be secure from the temptations of the world.

Alas! how changed! How sad the reverse! He wanted firmness to resist some of the smaller, but not less insidious, evils of the world. For pastime only, and at the solicitation of his thoughtless children, an insignificant game was introduced in his house; and, but for the consequences, might have been harmless. In process of time, however, others followed of greater magnitude; and, at length, the once watchful Christian, having had his heart vitiated by degrees, consented to the introduction of games that disgrace civilized society.

It is unnecessary to detail all the painful particulars of his progress in vice—suffice it to say, that his downfall was complete. The Christian, the husband, and the father, became *a professed Gambler*. Intemperance followed Ruin and devastation kept pace with his retrograde from virtue, until nothing was left, save a ruined reputation, an agonized wife, and disconsolate children. Shunned by society, and upbraided by the companions of his wickedness, his existence is already miserable—the fearful precursor of a more miserable eternity.

One faithful companion still cleaves to him. Neither adversity nor dis-

grace can sever the tender cord which binds her to him. She, whom he has reduced to poverty and wretchedness, still feebly supports him in her arms, still ministers to his wants, and endeavours to reclaim him from the destroyers of his happiness. She upbraids him not, except with her involuntary sighs and tears, which will sometimes burst forth. Surely, she, who is innocent of his errors, will yet enjoy a rest from her afflictions. Surely, the Protector of the unfortunate will receive her in his bosom, when her earthly trials are ended.

SPRING.

There is a joyful sensation on the approach of the vernal season better conceived than expressed. It seems as if we were summoned to an entertainment in which all that can delight the senses or give pleasure to the heart are combined for our gratification. The firmament wears a softer blue, the gales are mild and exhilirating, and the birds begin to peep from the ground, while the trees prepare to put on their verdant livery. We behold the presence of April with her sunny tears, and May with all her redundancy of bloom and fragrance. Youth enjoys such a season with unmixed delight—he sees in perspective, many a blooming spring, many a ramble amongst the meadows; but the man of silver hairs surveys this spectacle with other emotions—he flies to the past for enjoyment, when he surveys the rapid footsteps of youth bounding over the green pastures, he calls to memory the hour when his own limbs were so alert. Age, says Burke, lives in retrospect alone. But if age is compelled to witness such thoughts in the contemplation of the vernal season, aided by the light of *Christianity*, he can look forward with brighter hopes—he sees that he is near the dawning light of heaven's everlasting day—death he regards as the daystar of the immortal morning. Warned by his bodily pains and his waning senses, that his Master has little more on this earth for him to do—he begins to make the necessary preparations for his departure. Buoyed up with faith and hope, he beholds this earth with all its enjoyments stepping away from his grasp without regret, knowing that here he is but a pilgrim returning to the home of his Father.

From the Christian Mirror.

ON DISAPPOINTMENTS.

Mr. Parkhurst,—I herewith enclose you an extract from the celebrated J. N. I transcribed it some years ago, as coming home to my own case. I kept it in my pocket a long time for daily perusal. I then lent it to my wife for her instruction; not wishing to eat my morsel alone. This day she brought it to me so worn, I cannot but hope we have both used it to edification. The better to preserve and spread abroad the precious counsel it contains, I send it for the Mirror What proved so timely and salutary to us, we pray God to bless to others. The letter referred to, being dated on my birth-day, might have made a deeper mpression. For a long time Providence has placed its foot on the neck of my will; but alas! its stubbornness is not yet wholly subdued.

"17th August, 1776.—It is indeed natural for us to wish and plan; and it is merciful in God to disappoint our plans, and cross our wishes. But we seldom learn this lesson without being trained a while in the school of disappointment. Experience and observation convince us, that we are not more able, than we are worthy to choose right for ourselves. Then, the Lord's invitation to cast our cares upon him appears valuable. When we have done planning, his plan, in our favor, gradually opens. I can hardly recollect a single plan of mine, which, had it taken place just as I proposed, would

not have deprived me of a greater good the Lord had designed me. The benefit He intends us by all the discipline we meet with, is to *tread down our wills*, and bring them into subjection to His. When the will of God can please us, we shall be pleased every day. If He be all-sufficient, and give me liberty to call Him *mine*, why do I go a begging to creatures for help? If the light of his countenance be better than life, why am I solicitous about any thing else?"

DR. CHALMERS.

The following anecdote of Dr. Chalmers will be read with interest by every minister of the gospel. It offers a commentary on a well known text—the most forcible and affecting that I have ever met with. It is related by an accomplished and pious lady, the wife of a clergyman of Peebles, near Edinburgh.

Dr. C. on his return from England a few years ago, lodged in the house of a nobleman not far distant from Peebles. The Doctor excells all men in conversation, as he does his associates in the pulpit. He was the life and soul of the discourse in the circle of friends at the nobleman's fire side. The subject was pauperism—its causes and cure. Among the gentlemen present, there was a venerable old Highland Chieftain, who kept his eyes fastened on Dr. C. and listened with intense interest to his communications. The conversation was kept up to a late hour. When the company broke up, they were shown up stairs into their apartments. There was a lobby of considerable length, and the doors of the bed chambers opened on the right and left. The apartment of Dr. C. was directly opposite to that of the old Chieftain, who had already retired with his attendant. As the Doctor was undressing himself, he heard an unusual noise in the Chieftain's room; the noise was succeeded by a heavy groan! He hastened into the apartment, which was in a few moments filled with the company, who all rushed in to the relief of the old man. It was a melancholy sight which met their eyes. The venerable white headed Chief had fallen in the arms of his attendant. It was evidently an apoplexy. He breathed a few moments and expired.——Dr. C stood in silence, with both hands stretched out —and bending over the deceased. He was the very picture of distress.—He was the first to break silence "Never in my life," said he in a tremulous voice, "did I ever see—or did I ever feel, before this moment, the meaning of that text '*Preach the word; be instant in season, out of season, reprove, rebuke, exhort, with all long suffering and doctrine.*' Had I known that my venerable old friend was within a few minutes' reach of ETERNITY, I would not have dwelt on that subject which formed the topic of the evening's conversation. I would have addressed myself earnestly to him. I would have preached unto him, and unto you. *Christ Jesus and him crucified.* I would have urged him and you, with all the earnestness befitting the subject—to prepare for ETERNITY. You would have thought it—you would have pronounced it 'OUT OF SEASON.' But ah! it would have been 'in season'—both as it respected him, and as it respects you!"

LIBERALITY.

What an exalted station does that man fill, who possesses a truly liberal soul. How far is he raised above those who are governed wholly by covetousness. Is a meeting-house to be built, or a minister settled? He shows that he values religious privileges by giving liberally; nor does he make the generosity of others the rule of his own. He is not desirous of obtaining the reputation of being a liberal man, upon the cheapest terms; nor does he refuse to do *his* duty, because covetous persons refuse to do theirs. You never

hear him complain that there are so many ways, and so many societies to get away his money. He rather appears to feel, that every opportunity of doing good with his money, is like sending a fresh sum to the bank of heaven. How different from this, is that low spirit, which sometimes passes in the world for liberality. Persons of this class wish to be thought generous; but they are very fearful of giving more than their proportionable part; and of course, if others do not do their duty in this respect, *they* are sure of being far behind. It is to be feared, that such persons will soon have an awful account to give, when they appear before the tribunal of Christ, to answer for the talents committed to their trust. Do they not appear to value the silver and gold which God has given them, more than they do the cause of Christ? Do they not appear willing, that religion should die around them, rather than let the Lord have a few dollars of his own property? Surely every *Christian* should be desirous, rather of setting an example of generosity, in a good cause, than of lagging as far behind as possible, and yet be thought generous. It is to be feared that such persons will be *poor* in heaven, (should they ever arrive there,) in comparison with the truly liberal soul.

But I would notice another class (who do not profess to be pious,) who are loudly applauded by the men of the world as liberal. I will give an instance or two of their liberality, and leave your readers to call it what they please. Calling upon one of them, not long since, with a subscription paper for a pious purpose, he told me, with much apparent feeling, that although the object was good, he was really too poor to give any thing; and that he owed money, and knew not how he should pay it. After hearing his tale of wo, I left him with a degree of pity, not knowing that he was able to give any thing. Yet I learned that he soon after accepted of a military commission, which he has told me has cost him 15 dollars annually. I made but one reflection, and that was, that honour was the object of his heart's desire; and to obtain that he was willing to make sacrifices Wishing to establish a singing school, I called upon another of these liberal men, and requested him to aid in accomplishing the object. But he too was so poor that I could not persuade him to do any thing. Yet I learned that in a short time he forgot all his poverty, and gave 5 dollars towards paying a dancing-master!

Now, if Christians would imitate these men of the world, and seek with as much ardor, the object they have professed to love above all others; and were they as earnest to procure and establish gospel privileges, as these worldings are to procure riches and honors, the world would soon feel the effects of their exertions. It is certain likewise, that when a man ardently desires the attainment of an object, he will encounter hardships and make sacrifices to obtain it; and in proportion as he desires it, so will his exertions be. Now may we not venture to say, that the reason why so many Christians do so little in support of the gospel at home and abroad, is, because their hearts are not engaged in it? If this is the case, will not the men of the world rise up in judgment against them? *Christian Mirror.*

TRACT ANECDOTE.

Conversion of a Family of Play-actors by a single Tract.

Amongst my hearers, says a clerical correspondent of the London Tract Society, I have an elderly gentleman and his wife, who were not many years ago upon the stage. They are now giving very pleasing evidence that they are not ashamed of the Gospel of Christ. From a conversation I held with them lately, I learned that they had been nearly 30 years in the pro-

fession, and had brought up their two sons as comedians. During the time they were engaged in theatrical pursuits, one of their sons became seriously concerned about the salvation of his soul, from a tract which was put into his hand by a gentleman, as he was walking in the streets of a populous town in Yorkshire. Soon after this occurrence, he left the stage, united himself with the people of God, and now fills a station of great trust and importance, with the highest credit to himself and satisfaction to his employers. This son has been instrumental in inducing the father and mother and brother to renounce their profession, and the whole family are now filling highly respectable situations, and I believe, are all regular attendants on the means of grace.

GLORIOUS FRUITS OF A TRACT OF FOUR PAGES.

We do not recollect ever to have received an account of the usefulness of Tracts, in which the power of Divine grace appeared so richly and abundantly magnified through their instrumentality, as from the following brief statement from the Secretary of one of the most flourishing auxiliaries of the American Tract Society. He has given it chiefly in the words of another, as committed to him in writing.

American Tract Magazine.

"'A friend of mine,' says that individual, 'who felt concerned for my eternal interest, read to me the Tract, *Without Holiness no man shall see the Lord.* (No. 4.) If I am not mistaken with regard to my hope in Jesus, it was the means of showing me my awful danger, and pointing me to the Saviour for mercy and eternal life. Not long after this, the same Tract was read at a prayer-meeting, and about twelve or fifteen were deeply affected, and had no peace till they found it in Jesus. From that hour the Spirit of God continued his gracious influences, and more than one hundred were made the hopeful subjects of sanctifying grace!' The individual by whom this interesting account is given, is perhaps as bright a trophy of grace as this sinful world presents. The influence which he exerts, particularly among the rising generation, and the successful efforts of his mind and heart, for their spiritual good, may well cause us to exclaim with admiring gratitude, *What has God wrought?*"

From the New-York Observer.

CONVERSION OF A KENTUCKY SLAVE.

It is seldom that we see any thing in print relating to the private history of the slaves of the Southern states; and although we have heard that in some parts of the country a considerable number of them are professors of Christianity, we know scarcely any thing of the extent of their information and the nature of their feelings on religious subjects. I have thought, therefore, that it would not be uninteresting to your readers to peruse the following account of the conversion of R —— M——, who was once a slave in Kentucky, but now resides in this city, and gives good evidence of piety. His conversion took place about the year 1800. B.

In the early part of his life, he was, as he says, as wicked a person as ever the Lord suffered to live. All his spare time was spent in dancing, carousing, fighting, &c. making game of all religious people, not even believing that there was any such thing as religion, until about the age of 19 years, when strolling one evening in the field, he observed a young slave on her knees, in prayer. He immediately began to make light of her seriousness, and succeeded for that time in erasing her impressions. This circumstance afforded sport for himself and compan-

ions during the evening. In the midst of their mirth, he, in a thoughtless manner, took an awful oath, wishing his soul might be totally lost, if he did not the next day set out to obtain religion.

The following day, being employed alone in the field, the oath he had made the night before came with powerful effect upon his mind, as if some one had spoken to him to perform his vow. He involuntarily answered aloud,—"Lord, I will to morrow;" hoping that in the interval, his oath would cease to trouble him But then the words came home to his mind, "Now is the accepted time, now is the day of salvation." Obstacles at once were arrayed before him: he should be laughed at by his companions; or if he attempted to be a Christian he should not hold out. But an answer to these difficulties seemed to speak in his mind, that the strength of man was not in himself, but it was the Lord who kept the Christian from falling. He finally resolved that he would try to serve God, provided no one should know it.

He endeavoured to pray, "and (giving the relation in his own words,) the more I strove, the plainer I saw my lost and undone state. At length I thought I was so great a sinner, that God could not save such a wretch as I. Though I prayed and continued to pray, it was all in vain. For about four months I was more or less in this distressed state of mind, spending many sleepless nights alone in the dark wood, thinking of my miserable state, and begging of God to have mercy on my poor guilty soul. At these seasons my sense of sin was so great, that it seemed as if the earth would open her mouth and swallow me up My companions in sin all ridiculed me, and separated themselves from my company.

I cried to the Lord to give me resignation to his will, and if there could be any mercy for such a wretch, that it might be extended to me. If not, I could only say it is all right; for I have crucified the Son of God and put him to open shame, and I richly deserve all that God has threatened; but if I die, I will die praying. I gave up all for lost, and concluded that hell was my certain doom, and that I would now go and make my last prayer and die. While rising from my knees, my burden of sin and my former feelings were at once gone, and this gave me great distress. I had a kind of hope, but no comfort, and was miserable indeed. Two or three days passed in this state, when I went to hear a coloured man preach. His text was, "How long halt ye between two opinions." He gave an exact description of my circumstances, and I was led to see that I had long been thus halting; and as he proceeded, light broke in upon my soul, and the love of God was shed abroad in my heart; Christ was to me the one all together lovely; all things around appeared beautiful and new, and I looked on them with delight, because God had made them. From this time I have had that hope remaining, though often clouded with doubts and fears, which has been a comfort to me in my trials, and which, I trust, will stand by me until my dying day.

The following story from the Columbian Star is "no fiction" in any *place*. He who guards his heart with diligence, and is a close observer of its deceitfulness, will at times find not a little of this *leaven* tainting his best services. *Philadelphian.*

NO FICTION.

In the year 18—, a few pious young ladies, in the town of ———, were desirous of forming a society to aid in clothing and educating the indigent children which they every day witnessed in their streets, ignorant, vicious

and unemployed Accordingly they appointed a committee to solicit subscriptions, with a view to the formation of such a society. The individuals members of the committee took different directions. Miss A. went into a part of the town with which she was not much acquainted, and therefore called on Deacon W. in order to obtain from him a list of the names of those who would probably be disposed to aid her object. The Deacon received her kindly, applauded her purpose, and promised her all the assistance in his power. He took out his pencil and began to put down the names of several, who, he said, would "not hesitate to co operate *heart and hand* in the good work. They have piety, modesty and zeal, and will do much without appearing to be busy, or attempting to be conspicuous." The following dialogue ensued.

Miss A.—And are these all whom you can name in your vicinity?

Deacon W.—Really, my friend, I cannot recollect any others who would be of any *permanent* service to you.

Miss A.—Would Mrs K. receive a proposition of this kind favourably?

Deacon W.—She might, possibly; but she would wish all the credit of originating the project, and of the management of its concerns. If you will make her an officer, where the honour will be something, and the duties nothing, she will subscribe.

Miss A.—I find many such persons. They will give 5 or 10 dollars if their names can be seen in the newspaper as officers of a benevolent Society, but not a shilling to be private members.

Deacon W.—Yes, and you will generally see that societies are too frequently disposed to humour such individuals. However unfit they may be for office, still, if they will continue their subscription, they are sure of elevation.

Miss A.—How should I succeed with Miss L.? She is very constant at church.

Deacon W.—As your plan is a *new one*, she may be disposed to patronize it for a season. But you must not expect her to continue a subscriber more than six months, and that is five longer than her benevolence usually lasts.—Mrs. M. and N. are very similar, and if you wish for friends to remain such at all times, I should counsel you not to go near their door.

Miss A.—What think you of Mr. O.'s family?

Deacon W.—If you can get the names of some of our *great folks*, such as Judge H. Col P and Hon. Mr. D. they too will do something; otherwise, nothing.

Miss A.—Would it avail any thing to call on the Misses F.?

Deacon W.—Yes, if you call on them *first*. But should they see the names of Miss B. and Miss C. on your book before theirs, they will beg to be excused.

Miss A.—Well Deacon, can you name no more who would aid me?

Deacon W.—There is Miss P., she will subscribe liberally, but will never pay. I have her name attached to several subscriptions, but have never been able to secure a penny. Mrs. D. will applaud your object. but propose some different method of acoomplishing it—such as was generally pursued with unexampled success in ———, when she lived there. Miss E. will probably make you a donation of a few cents, but will not give her name for permanent encouragement. Miss G. ———

Here the conversation was interrupted by the intrusion of a neighbour.

THE PIOUS POOR.

The pious poor are made the representatives of Christ: whatever we give them is, in scripture language, given to the Saviour himself.

WESTERN LUMINARY.

Two Dollars per annum, in advance.

LEXINGTON:
WEDNESDAY, MAY 17, 1826.

Communiated for the Luminary.

LEXINGTON BAPTIST FEMALE CHARITABLE SOCIETY.

Seventh Annual Report of the Lexington Baptist Female Charitable Society.—April 28th, 1826.

The Board of Managers hail with gratitude to Almighty God, the return of that period, when they again meet this society: and offer their united thanks to the Great Disposer of events for this privilege. With emotions of thankfulness they think of past favours, and hope for future ones.

The kingdom of Christ is a means which has for its end, the glory of God, and the good of immortal souls. Whilst in past ages, the Church of God has been for the most part, satisfied with reading the command, "Go ye into all the world, and preach the Gospel to every creature," and offering the prayer, "Thy kingdom come," it is our lot to live in an age, when the obligations to christian beneficence are better understood. We have been taught that "the kingdom of God cometh not by observation;" that the souls which have perished through ignorance, which we might have prevented or removed, will be required at our hands; that Christianity is a common blessing; that all are required to do what they can towards its universal promulgation; and that he who would be acknowledged by his Master, as a faithful steward of the "manifold grace of God," must have disinterestedness enough, to make some efficient efforts, some personal sacrifice for the cause of Christ and human happiness. It is the business of a Christian to do good. When the Saviour was on earth he spent all his time in this glorious employment. In this trait of his character all his disciples will rejoice to imitate him. And while others are bending their mightier energies "to the help of the Lord," while the undaunted missionary is girding up his loins, and in the face of danger and death, bearing the Gospel of Christ to regions whose inhabitants have never been able to say, "How beautiful on the mountains are the feet of him that bringeth good tidings," we are permitted to lay our offering of love on the altar of christian charity, and are assured by our gracious Lord, that though it be humble it shall not therefore be despised. And we invite, we urge our friends to join us in this work and labour of love. This Society was formed for the promotion of the education of pious, indigent young men for the ministry, and to aid Missions. We believe it to be a duty we owe to our God, and suffering humanity, to give our influence and of our substance, for both the objects above designated. Surely every one who regards sin as the cause of all misery, and a state of favor with God as the only means of permanent enjoyment, will earnestly seek for opportunities, of contributing to rescue miserable sinners from the jaws of the devourer; they will look around them and try to discover some means yet untried, by which they may accomplish these glorious and desirable purposes. And while their souls are warmed by these exertions, they will be apt to say, "Why have I hitherto been so sluggish? Lord, quicken my endeavours hereafter; and when inclined to slacken in my exertions, may I reflect upon thy life of benevolence, and thy sufferings on the cross."

Your board have expended the past year the sum of $50, twenty of which was for the benefit of sister Simmer-

well, who is now labouring among the Heathen, devoting her whole time and attention to the instruction of the wretched wanderers of the forest, using her utmost endeavours to teach the children the knowledge of Jesus Christ, whom to know is life everlasting—and thirty dollars for education and missionary purposes.

There is now remaining in the hands of the Treasurer, $10 in Commonwealth's paper, and $7 50 in Specie.

Officers of the Society:—Elizabeth Wallingsford, Moderator; Dorothe D. Fishback, Secretary; Judith S. Richardson, Treasurer; and Margaret Tilden, Catharine Webb, Sarah Hewitt, Catharine Beach, Martha Keen, Eliza Smith, the Executive Committee.

BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The treasurer of the American Board acknowledges having received from Feb. 21st, to March 20th, $2.847 17, exclusive of $56 to the permanent fund; $1,055 12 in clothing, &c. of which $942 22 were contributed by chiefs and natives, foreign residents, ship-masters, &c. at the Sandwich Islands, from April 30, 1824, to May 1825. *Reli. Intel.*

AMERICAN COLONIZATION SOCIETY.

The donations, subscriptions, &c. to the American Colonization Society from Jan. 26, to March 30, amounted to $2 429 94, of which sum $1,623 17 was contributed from Massachusetts, the fountain from whence issues many streams of benevolence. *ib.*

ENGLISH BAPTIST MISSIONARY SOCIETY.

The receipts of the English Baptist Missionary Society, last year, amounted to nearly $70,000. There is no reason why the Baptists of the United States should not contribute annually twice that sum—for their pecuniary ability is more than double that of their English brethren.—*Col. Star.*

CHRISTIAN LIBERALITY.

Mr. Othniel Smith, late of Jamaica, who died on the 5th of April, in his will has devised to the Presbyterian Church of that place, of which he has been a member more than sixty years, the sum of $2000

To endow a scholarship in the Theological Seminary at Princeton, 2500

To the American Bible Society, 500

American Tract Society, 500

United Domestic Missionary Society, 500

Long Island Farmer.

REVIVALS.

REVIVAL IN RUTLAND, VT.

Extract of a letter from a lady in Rutland, Vt. dated April 16.

"You have probably heard of the revival in this village and other parts of the town. The Lord has done wonders in this place the winter past, in comparison to what has ever before been witnessed here: you would be surprised to see the Court house filled with hearers two evenings in the week. I believe there are about one hundred hopeful converts in this parish, and probably as many more in the other.—*Relig. Intel.*

REVIVALS IN THE WESTERN DISTRICT OF NEW-YORK.

The places which have been lately noticed in our paper under this head, says the Western Recorder, are, *Western, Rome, Westmoreland, Lee, Boonville, Russia, Vernon, Verona, Whitesborough, New-Hartford, Utica, Manlius, Hamilton, Cicero, Canandaigua, Buffalo, Marcellus, Sardinia, Fredonia, Homer,* and perhaps a few others, all situate within the western district of this state. A few months ago, and all was desolation: but, now, what a

change! Every week brings additional particulars respecting the extension of this great work; and there is reason to hope, that much greater things are still in store for us.

The work, so far as we are able to ascertain its character, is at once still, deep and powerful. Preaching is pungent; prayer is frequent and earnest, and convictions are overwhelming, but of short duration. Professors are led to great searchings of heart; converts for the most part indulge at first but a trembling hope; and opposition, violent and daring at the onset, is afterwards overawed and put to silence. Many heads of families, some few of whom are aged, have been made subjects of the work. Bible Classes and Sabbath Schools have been blessed in a very special manner. People of all classes and descriptions are sharers in the work; and few remain within the circle of its influence, without participating in the general solemnity.

REVIVAL IN TROY & SACKETTS HARBOR.

We learn by a private letter, that a revival has just commenced in the Presbyterian congregation in the city of Troy.

A Revival, we understand, has recently commenced in Sacketts Harbor.

ib.

REVIVAL IN MASON, N. H.

Just as our paper was going to press we were gratified by the intelligence of a revival in Mason and some of the adjoining towns in New-Hampshire.

ib.

REVIVAL IN AGAWAM & FEEDING-HILLS

To the Editors of the Rec. & Tel.

Feeding hills, (Mass.) April 12th, 1826.

GENTLEMEN,—I noticed in your paper of Jan. 27th, a short account of the revival in Agawam. Since that article appeared, many other individuals, it is believed, have been gathered into that little flock to whom "it is the Father's good pleasure to give the kingdom." Within a short time upwards of 50 have been added to the Congregational church in that place, and about the same number to the Baptist. Probably some twenty or thirty indulge a hope that they have passed from death unto life, who have not yet united with any church. Among the latter are a number of children.

Two months after the commencement of the work of divine grace in Agawam, the Lord appeared to build up Zion in Feeding-hills. As the fruits of this revival thus far, twenty-five have been added to the Congregational church, and about the same number to the Baptist and Methodist churches.

SABBATH SCHOOLS IN MISSOURI AND ILLINOIS.

Extract of a letter from Rev. J. M. Peck, to the secretary of the Mass. Baptist Missionary Society.

Rock Spring, (Ill.) Feb. 20th, 1826.

Rev. and dear Brother,—The Bible Society, and the Sabbath School Union, in the agency of both of which I have been engaged, has kept me very busy, and increased my labours so much as to impair my health; but they have given me opportunities for extensive exertions in the cause of Christ. Both these objects prosper quite beyond what once we anticipated. The fruits of the Sabbath Schools already begin to hang in clusters. About *ten* teachers and *seventy* scholars in the schools of Missouri and Illinois, have been reported to me as having professed religion, and united with different denominations, the last season. From returns already received, I learn there cannot have been less than 30 schools, including 1200 scholars, who have committed to memory at least 120.000 verses, the past year in Missouri; while in Illinois there have been not less than 80

schools, including 3000 scholars who, have committed to memory at least 300,000 verses of Scripture, besides hymns, and questions in the catechism.

EXTRAORDINARY OCCURRENCE AT ARICA, SOUTH AMERICA.

BURNING OF THE BIBLE.

Extract of a letter, dated Lima, Oct. 20, 1825, from Capt. Turner of the ship Dolphin, to whose care was intrusted a grant of Spanish Bibles, for gratuitious circulation, by the Committee of the British and Foreign Bible Society.

Before I close this letter, I must inform you of a very remarkable occurrence which took place at Arica. Some of the inhabitants came on board to see the vessel; on their leaving I presented each of them with a Spanish Bible; a priest the same evening came into one of their houses, and found a gentleman reading the Bible; this instantly attracted his notice, and he demanded it from him, which was refused; a scuffle ensued, and the furious priest caught it from him, summoned him before the Governor, who gave directions (influenced by the priest) that it should be burned, which was done immediately in the most public manner. A search was made for more, but the inhabitants hid them; only one was discovered. The day after, about ten in the morning, a furious hurricane of wind came on instantaneously, which blew some of the smaller vessels from their anchors, covered the town with dust, and left it in perfect darkness. The inhabitants expecting some awful judgment, either shut themselves up in their houses or churches, using their usual incantations or prayers to their saints; this continued several hours; and it is necessary to remark, that on that part of the cost of Peru it never rains; the wind is always very moderate, and such an event was never known. When I came on shore after it had subsided, I told them it was a judgment from God for burning his word; this opinion they themselves had already formed; a univeral inquiry was consequently made whether I had any more Bibles.—The news spread all along the coast. I distributed five cases among them, and might have disposed of all I had, but preferred keeping some for Lima. A few days after, the Prefector of Arequipa, next in rank to Bolivar, came to Arica to inspect the custom-house department, and regulate the duties. He was informed of this outrage committed by the priest against liberty of conscience. The Prefector requested me to give him two copies of the Spanish Bible, which I did: one was sent to the Bishop of Arequipa, to know *why that book should be destroyed:* the other was retained for his own use *After I left, he gave directions, I understand, for a circulation of the Bible, and of all religions books, free of any duty or incumbrance.* The Priest is in great disgrace, and despised by the people The effect which this may produce on the coast of Peru, no one can calculate but He who caused it.

THE POPE ALARMED.

It appears that the Pope has taken fresh alarm at the diligence and success with which the operations of Bible, Missionary, and Tract Societies are at present conducted. He has, therefore, issued a bull to the Catholic clergy, in all parts of the world, to organize a real crusade against the friends and measures of these societies; to suppress works of genius; to destroy the liberty of the press; and, in fine, to give a different direction to the religious and political affairs of all nations.

Col. Star.

"Above all, exert your whole efforts," says the Bull of his Holiness, "to keep the faithful from poisoned food, which

is every where treacherously offered to them for their destruction; discover the snares concealed in every direction, and put the people on their guard against the infamous torrent of so much error, and against the impious doctrines of so many perverse men. And if perchance you meet with those deluded men, who endure not sound doctrine, but shut their ears against truth to open them to fables—thunder, and do not stop till Christ, by you and in you, may reign every where, and triumph over all things. Be not terrified by the number, malice, and fury, of your enemies. Above all, use the greatest vigilance, and most persevering care, that you may expel from among your flocks so many impious, impure and pestilential books, which the infernal enemy of human nature has vomited forth on all sides with an incredible inundation. It is extremely afflicting to all good men to see that this pestilence of books not only perverts manners, but even saps the foundation of faith, and injures and overturns the dogmas of our holy religion."

SPREAD OF THE SCRIPTURES.

Extract of a letter to the Editors of the New-York Observer, from a correspondent in London, dated Feb. 28, 1826.

The Agent of the British and Foreign Bible Society, at Constantinople, informs them that last year he disposed of 3000 copies of the Scriptures; this year of 7000. Mr. Barker of Smyrna, has sold this year 1295 copies, and given away 54. A number of them were Hebrew Bibles, containing the New-Testament as well as the Old.—One merchant bought 50 Bibles, and when asked his reason for so doing, said that many of the Jews were now desirous of knowing what these books contain, and to compare the prophecies quoted in the New-Testament with the Old. One of the Rabbies, seeing the dangers to which he thinks them exposed, has undertaken to write a refutation of the Christian religion, and to disprove the claims of Christ to the Messiahship. This, under other circumstances, might be matter of great regret; but we cannot help cherishing the hope that discussion will in this case, as it often has in others, promote the ultimate spread of light and truth. Some of the native children in one of the American Missionary schools in Ceylon were destitute of the Bible.—None were to be had of the missionaries. They wrote to the English somewhere in their vicinity to purchase them. In order to raise the money they deprived themselves of part of their rice. When I mention that 30 Bibles and some copies of the New-Testament have been sent into the heart of China, may we not hope that here, as often in other things, great effects will spring from little causes.—The word of God is quick and powerful, and through the Spirit of God can easily accomplish the greatest moral miracles. At Lima, in Peru, it was stated that a captain of a vessel had sold and distributed 1000 copies of the Testament, and that the officer next in command to Bolivar, had given orders that Bibles should be introduced into the country free of duty!

LONDON JEW'S SOCIETY.

POLAND.—THE LATE EMPEROR OF RUSSIA.

The decease of Alexander, Emperor of Russia, is an event which must be contemplated with more than common concern by the friends of Israel.

Under the all-controlling Providence of God, it happened that this monarch had in his dominions, a greater number of the Jewish nation, than is to be found in any other country, and to the same cause we must ascribe it, that he had an unfeigned desire to promote their temporal and spiritual welfare.

It is pleasing to reflect, that one of the last acts of the late Emperor in Poland, was to renew his sanction of our missions to the Jews, thus showing that his desire for their spiritual benefit was unabated. He also had (we know from good authority) recently established a committee in Poland, for the express purpose of promoting the moral and civil improvement of the Jews. This Committee consists of a Director, Count Zaleski, and of two Assessors, Counts Krasinski and Widwick. To this Committee has been added a Chamber of Consultation, (composed of a President, who is Counseller of the Court of Russia, and who, for eleven years past, has been studying whatever relates to the Israelites,) of five Israelitish Members, and of five Israelites as Assessors.

The object of the Committee is to propose improvements necessary in the legislation which regards the Jews, and to establish a good school of Rabbis and instructors, and schools of industry for boys and girls.

Having mentioned these proofs of the good will of the late Emperor towards the ancient Israel of God, we can add, with thankfulness, that there is no ground to apprehend a different line of conduct in his successor; and the Grand Duke, who will, it is presumed, continue Viceroy of Poland, has, in times past, (as our readers well know,) shown to our Missionaries at Warsaw, the greatest kindness and condescension.

Expos.

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PRUSSIA.

An interesting letter from Professor Tholuck, dated at Berlin, in Nov. last, appears in the Expositor for February; which, says the Editors, we earnestly recommend to the perusal of those who doubt whether the work of Conversion be going on among the Jews abroad.—We give an extract, commencing with the journal of one of the Society's missionaries, quoted by Professor T.

At Meseritz there came three foreign Jews from Hamburgh, desirous to know the design of our sending missionaries among them. I told them, and laid shortly before them a description of all the numerous attempts which were made to awaken them; and I concluded with a prayer to God to reveal Jesus to their hearts. They seized my hand, and exclaimed, Amen! In the evening I went to the synagogue. A Jew came to ask, whether Christianity was absolutely necessary for salvation? I spoke to him about the cross of Christ, and of his redemption. He was affected even to tears, and seemed to feel it deeply. Two Jewesses conversed with me the whole afternoon. At last they confessed they could not be saved without embracing Christianity. I visited a Jewish family. I seized the opportunity to speak about the great number of useless things with which men waste their time without thinking of the one thing needful.—All the family listened to my words most attentively; they were affected. The mother told me at parting, Your words will not be lost upon us. The father of the family, an old Jew, with a long beard, thanked me, and accompanied me to my lodgings. I met with a Jewess, who listened anxiously to my words, and invited me to dine with her, in order that she might hear more about the matter, and in the evening she sent to me her husband and her father-in-law, in order that they might hear also; they listened humbly, and when they went the old man said, 'It is indeed the true doctrine!' I was visited by a brother in Christ, a Moravian. While we were talking, two Jews came in, they said that they were anxiously expecting the Messiah; I opened the Bible to show that he is come. The Spirit of God seemed to be poured out on one of them; he wept, he kissed me, he cried, "Woe is me, poor sinner; but blessed

be the mother that has borne thee!" I preached in the Protestant Church; among my hearers, I observed twenty-three Jews. After the sermon three young Jews came to me; they assured me they had taken no dinner, in order that they might not lose the opportunity of hearing me. We remained a long time in conversation. One of them wished to become a Christian and to study divinity. It was the fair day, and the multitude of people desiring tracts was so great, that above a hundred of them pressed into my room; I had much trouble before I could prevail upon them to retire, and to enter only in small numbers. A Jew came from Wronke on purpose to ask me some questions about the truth; he was docile, and received politely what I said. He desired a Hebrew New Testament. I gave him one, and when I added to it "Bogue on the authenticity," he assured me he was firmly persuaded of the authenticity of the books in the New Testament, so as not to need Bogue."

The continuation of the journal not being now at hand, I conclude the extracts for fear I should prolong the delay of this letter, which has been caused by my illness. I will only state two striking facts contained therein.—In Posen and the neighbourhood, fifteen young men have given notice of their design to embrace Christianity; the most part of them, however, being teachers, they are at a loss what to do after baptism.—In Strzelno the magistrate sent a paper among the Jews of the place, to ask them whether they would permit the Missionary to preach to them in their synagogue, and if they did, to write their names. All the Jews of the place, without one exception, signed the paper; *and the Christian Missionary, in his clerical robes, delivered to them a sermon of one hour and a half long, in the synagogue, from the place where they were accustomed to read the Law.*

METHODIST MISSION AMONG THE CAFFRES.

The Caffres are a wild and robust race of men, inhabiting an extensive country in South Africa, lying directly N. E. of the colony of the Cape of Good Hope, and bordering upon the country of the Hottentots. They are frequently at war with the colonists, and till recently all attempts to establish a mission among them have proved unavailing. A few years since, however, the Methodist missionaries succeeded in establishing themselves at a station which they call Wesleyville, where they have been so highly prospered, that an encouraging opening has been made for missionary enterprise, and it is believed that notwithstanding the first difficulties and discouragements, Christianity will make effectual progress among this people. Mr. Kay, one of the missionaries, was sent in June last to visit Islambie, an aged and influential chief, who resides about five days' journey from Wesleyville, which has resulted in the establishment of a new station under the happiest auspices. Mr. Kay left Wesleyville on Monday the 28th of June.

N. Y. Observer.

DEATH OF MISSIONARIES.

From the Missionary Herald, for October, published at Calcutta:

"It is with the deepest pain that we record the ravages of death among Missionaries of almost every denomination in Bengal during the last few months. On the 29th of August. Rev. T. Maisch, of the Church Misssionary Society, died; and on the 1st of October, Mrs. Ray, who was returning from England with her husband, Rev. W. Ray, of the London Missionary Society died at the Sand Heads.—Scarcely had the remains of the latter been committed to the deep, when Mr. Albrecht, Professor in the Serampore College, was removed; and now we have to add to the mournful list the name of Rev.

J. Lawson, of the Baptist Missionary Society, who died on the 22d October. To these we add the death of Rev. M. Frost, American Missionary at Bombay."

CHILDREN ARE CLOSE OBSERVERS.

The following anecdote is from the pen of Mr. Wilderspin, an eminent teacher of infant schools in England.

"Here I will mention one circumstance which happened in the school, to show how necessary it is to teach by example as well as precept. Many of the children were in the habit of bringing marbles, tops, whistles, and other toys, to the school, which often caused much disturbance; for they would play with them instead of attending to their lessons, and I found it necessary to forbid the children from bringing any thing of the kind. And after giving notice two or three times in the school, I told them that if any of them brought such things they would be taken away; in consequence of this several things fell into my hands, which I did not always think of returning, and among other things a whistle from a little boy. The child asked me for it as he was going home, but having several visitors at the time, I put the child off, telling him not to plague me, and he went home. I had forgot the circumstance altogether, but it appears that the child did not; for sometime after this, while I was lecturing the children upon the necessity of telling truth, and on the wickedness of stealing, the little fellow approached me, and said, *'please, sir, you stole my whistle.'* 'Stole your whistle!' said I, 'did I not give it you again?' No teacher: 'I asked you for it, and you would not give it to me,' I stood self convicted, being accused in the middle of my lecture, before all the children, and really at a loss to know what excuse to make; for I had mislaid the whistle, and could not return it to the child: I immediately gave the child a half penny, and said all I could to persuade the children that it was not my intention to keep it. However, I am satisfied that it has done more harm than I shall be able to repair for some time; for if we wish to teach children to be honest,, we should never take any thing from them without returning it again. Indeed, persons having charge of children can never be too cautious, and should on no account whatever break a promise; for experience has taught me that most children have good memories; and if you once promise a thing and do not perform it, they will pay very little attention to what you say afterwards — Children are such excellent imitators that I have found they will not only imitate the conduct but even the voice and expression of the countenance."

The Southern Intelligencer, a weekly Religious Journal, published in Charleston, S. C. has been discontinued. Mr. Riley, the editor and proprietor, states that the collections for the last fifteen months, have not been sufficient to pay for the white paper upon which it was printed.

N. Y. Observer.

A duel took place a few days since between two students of Middlebury college. One was wounded in the arm. They have been expelled from the institution. *ib.*

AMERICAN MANUFACTURES.

A Montreal paper mentions that great quantities of goods, of the manufacture of the United States, have been lately transported across the line into Upper Canada; and that a large part of that province is likely to be supplied with some of the coarser articles cheaper than they can be imported from England, as the duty is only 15 per cent. ad valorem.

For the Western Luminary.

THOUGHTS ON THE LORD'S DAY MORNING.

Hail, blessed day! how bright thy dawn appears!
Well may me greet thy fair approach with joy.
Let angels sweep their lyres, and sing, as when
The Lord of glory burst the silent tomb.
My thoughts run back to Joseph's hallowed rock·
See the stone rolled by the angelic band!
Forthwith the great Redeemer comes, trampling
On death, and Satan, and the grave.
The odours left within! inviting scents,
And never dying fragrance! how they lure
The saint to rest his weary head where once
His Saviour lay!—Joy to the weeping Mary,
Whose aching heart quickened her steps to seek
Her best beloved! All glorious day, that rose
With such a sun! Christian, shake off thy sloth,
And prostate fall before the God of grace.
Yonder are Zion's gates unfolding wide!
Enter with haste the portico to heaven,
And know that none of Jacob's dwellings thus
Are loved. Hark! the sweet Gospel trumpet sounds!
The arms of Mercy wide expand. Justice,
Smiling, conceals her scales and flaming sword.
Sweet pray'r and praise ascend to heav'ns high hills,
And angels praise, o'ershadowed with the cloud
Of incense, rising from this wretched world.
Swift to the throne ascends the sacred flame,
Perfum'd with Christ's own blood, an ever-new
And all-prevailing sacrifice with God.
Ye ransomed ones wait your eternal rest.
There pure the worship—there (haste blessed day!)
No earthly gravitation shall attract
The soul from God, nor death nor sin are known.
Lift up your heads, ye shining ranks on high;
Ye perfect spirits sing the well known song
Of Moses and the Lamb: while angels strike
Full chords of praise harmonious, and fill up
The never-ending symphony of heaven.

V————s, Ky. 1826. J. H.

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Do. Body of Christ,		0 62
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